



EPISCOPAL NEWS SERVICE

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99-055

The Columbine massacre is over, but Colorado's healing has barely begun

by Linda Regensburger

(ENS) When students Eric Harris and Dylan Klebold murdered 12 of their fellow students and a teacher April 20 at Columbine High School near Littleton, their violence jolted not only Littleton but Colorado and the nation. But there are signs that their plan, which included planting bombs, is having repercussions very different from those the two shooters seem to have imagined. Their community quickly found ways to begin healing.

Colorado clergy agreed days after the killings that they are seeing a spiritual awakening among people of all ages. According to Ken Ross, rector of St. Nicholas' Episcopal Church, in Littleton, youth especially are experiencing a new spiritual hunger. Ross' congregation distributed 144 Bibles, donated by a local Christian bookstore, the day of the shootings. The following Sunday, congregants took another 144 Bibles, again donated, to the public memorial service attended by Vice President Al Gore, General Colin Powell and other dignitaries.

St. Gregory Episcopal Church, Littleton, counts four Columbine students among its members, according to Todd Sorensen, rector. On April 20, one of the students was at home sick and two others had gone off campus for lunch, he said. Only one was in the school's cafeteria when the shooting and explosions broke out there. That student, who prefers to remain anonymous, spent several hours hiding in a kitchen closet with 17 other students and school staff before police SWAT members freed them.

Everyone was affected

"Almost everyone knows someone who was at Columbine or was in some way affected," says Sorensen. For instance, a parishioner who is a broadcast journalist "had to talk with me several times," he said. "She was quite traumatized—the media, of course, saw much more than the general public."

Like other Colorado churches, St. Timothy Episcopal Church, Littleton, put together an impromptu prayer service the evening of the shootings. St. Timothy's rector Don Warner, said he has been extremely busy ministering to people of all ages. Only one of the church's members is a Columbine student, and Warner has counseled him a number of times since the shootings. But Dana Max, a psychologist with a private practice in Littleton, is also a member of St. Timothy's and went immediately to Leawood Elementary School when he got the news. Leawood was the "staging" area where Columbine students were sent while police secured the high school building.

"I had one of the 'good' jobs," Max said. "As the students got off the buses from Columbine, the Library, Clement Park and the neighborhood, I met them and took down their names so they could be reunited with their parents."

"Even though many of the kids didn't see the actual shooting, they saw the aftermath and were traumatized by it," says Max.

Churches in adjacent college towns in northern Colorado also responded. St. Luke Episcopal Church, Ft. Collins, pulled together a prayer vigil the day after the shootings. More than 120 attended, including parents, youth and three graduates of Columbine who are now attending Colorado State University.

A place to grieve

The day after the shooting, Bishop William Jerry Winterrowd of Colorado sent a pastoral letter to clergy in his diocese, charging them to provide a safe place to grieve.

"We all find ourselves asking the question, 'Why?'" he wrote. "Of course, good answers to questions are fleeting and of little comfort in the face of this kind of senseless destruction. If we cannot adequately answer

'Why did this happen?' perhaps we can at least demonstrate 'How' we as Christians respond." He invited people throughout the diocese to a memorial requiem Eucharist at St. John Cathedral in Denver on Sunday, April 25. He added that, after consulting with youth ministry leaders, he had decided to postpone the Episcopal Youth Convention (EYC), scheduled for that weekend.

In lieu of the convention, youth directors and clergy throughout the Denver area joined together to create an all-day youth event that was held on Saturday, April 24. It focused on grief, healing and resurrection. A local McDonald's donated food and Christian artist Matt Jones, who was to have appeared at the convention, concluded the day with a concert.

The next day, the cathedral's massive wooden doors were decorated with two simple evergreen wreaths, each bearing a spray of blue and white columbine, Colorado's state flower. More than 1,500 filled the cathedral to join in the requiem Eucharist, which was celebrated by Winterrowd. High school students participated as acolytes, readers, chalcifers and intercessor. The crowd, many of whom wore Columbine High School's colors of blue and silver, was quiet and attentive as the Rev. Lucia Guzman, executive director of the Colorado Council of Churches, reminded mourners that "we can be assured of impending healing and wholeness because of the Eucharist."

Healing and closure

At the prayers of the people, high school students helped congregants light candles, and the cathedral's lights were dimmed. Then, intercessor Chris deBree read the names of the injured and the 15 dead, including the two who fired the guns. As silence filled the cathedral, its Great Bell tolled again and again, once for each death.

As Colorado wrestles with what has happened, Episcopalians plan to be in the midst of the struggle, working with various interfaith efforts to help bring healing and closure to a wounded community.

Both Sorensen and Gerry Schnackenberg, rector of St. Peter & St. James Church, Denver, and a resident of the Columbine neighborhood, are working with community clergy groups and the Jefferson County School District to plan a blessing of the high school campus when it reopens this fall.

"That building," said Sorensen, "needs to be reclaimed."

--Linda Regensburger is editor of the *Colorado Episcopalian*.

Sidebar:

Son of Anglican priest murdered in Canadian high school

A week after the massacre of students in a Denver suburb, a 14-year-old boy walked into a high school in southern Alberta and shot two students, killing the 17-year-old son of an Anglican priest.

Jason Lang, who according to his father, the Rev. Dale Lang, "had everything to live for," was a student at W.R. Myers High School in Tabor, a farming community of about

8,000 southeast of Calgary, and was "just walking down the hall at the wrong time on the way to class."

Lang doesn't believe that the shooting had anything to do with his son but does believe that the "disturbed individual" who did it was influenced by the massacre at Columbine High School near Littleton, Colorado. "I have no doubt he was impacted by the violence he saw in Colorado," Lang said. "He told somebody that he was."

Lang said that he didn't want his son's death to be "a random act of violence that leaves us scarred. I don't want Jason's death to be meaningless, I want his death to count for something." He told a memorial service at the high school, "We cannot live in fear. Evil entered here and must be gotten rid of. God does not want to leave things like this. This school is not going to be taken by fear, it is not going to be taken over by evil." Joined by his wife and children, Lang walked to the spot where his son died and offered a prayer.

99-056

Episcopal Church agencies extend helping hands to Kosovo refugees

by Kathryn McCormick

(ENS) "Mirsevini ne Amerike"—"Welcome to America"—the big sign read as nearly 450 weary, traumatized Kosovo refugees arrived in New Jersey May 5 at the latest stop on the forced flight from their homes. Among the large contingent greeting them was Frances Tinsley of the Episcopal Migration Ministries (EMM) staff, who was on hand to assist in processing the refugees.

EMM is one of 10 agencies designated by the U.S. State Department to resettle refugees in the United States, so it was not unusual that she was part of a group at the arrival site at Ft. Dix whose expertise would be needed to collect a huge amount of required information from the refugees without delay.

Tinsley, who is EMM's placement and processing manager, regularly consults with the State Department to help place refugees from many different countries. She is part of the church's response to the Kosovo situation.

The Presiding Bishop's Fund for World Relief has sent \$120,000 in relief funds to help the refugees, said Sandra Swan, executive director of the fund. "We are working through an umbrella organization, Action by Churches Together (ACT)," she said, "since the Episcopal Church has no official presence in the area" around Kosovo.

A chance to heal

As for the refugees now being flown to the U.S., EMM Director Richard Parkins said, "At this point, we can't predict exactly how the process will go because it is a bit different from what normally happens." Most refugees who come to the U.S., he said, have been living in camps or temporary homes for as much as a year.

During that time they have had a chance to heal a bit from the trauma of being forced from their homes, perhaps learned some skills that could be useful in a new job, learned how to speak basic English and maybe even learned something about life in the U.S. They also have been through medical and security checks and been interviewed by the U.S.

Immigration and Naturalization Service. Refugee agencies have specific requirements to meet in dealing with them and long experience has prepared them for problems that might arise.

In the case of the refugees from Kosovo, he explained, few of them have been touched by the process.

"We are concerned about their mental well-being because they've come fairly quickly from trauma," he said. "These people will still be feeling the impact."

That is why the refugee agencies, long accustomed to working together, have discussed how to see that counseling will be available not only at Ft. Dix but where the refugee families are eventually settled.

Parkins estimated that refugees would be at Ft. Dix for up to three weeks for paperwork and clearances are completed. Then they will be able to join their sponsors.

EMM has worked hard with its 38 diocesan affiliates to locate sponsors for Kosovar families, Parkins said. The United States has agreed to accept a total of 20,000 Kosovars. Typically they have large families and "we want to be culturally sensitive" in settling them, he added.

"We would expect to cluster these refugees in areas where there is already an Albanian community or where other agencies are also resettling Kosovo refugees so that an ethnic base for the refugees can be established," he said, noting that this point is important for persons seeking to become sponsors of Kosovo refugees.

Cultural support

While the response to the Kosovars' situation has been "wonderful," he said, EMM has tried to make sure that the refugees are settled where they will have cultural support as well as services such as Albanian-speaking counselors.

In some cases, he said, callers have been referred to other agencies that might be resettling refugees at or near the callers' locations. EMM has been trying particularly to connect parishes with local EMM affiliates or with resettlement agencies working nearby.

"We have, of course, encouraged all callers to contribute to the Presiding Bishop's Fund for World Relief, which is also supporting this resettlement effort," he said.

Swan noted that, while most of the Kosovars are Muslims, that should not deter Episcopalian from helping them to "regain their balance" after suffering terrible emotional and spiritual trauma.

Editor's Note: Contributions may be sent to the Presiding Bishop's Fund for World Relief, P.O. Box 12043, Newark, NJ 07101. Designate checks for "Kosovo." Credit card donations may be made by calling (800) 334-7626, ext. 6025.

--Kathryn McCormick is associate director of the Office of News and Information of the Episcopal Church.

99-057

Jesse Jackson and religious leaders gain release of American prisoners in Yugoslavia

by James Solheim

(ENS) A 19-member interfaith delegation, led by Jesse Jackson and Joan Campbell of the National Council of Churches, gained the release of three American soldiers held in Yugoslavia since March 31.

The delegation of Christian, Muslim and Jewish religious leaders called their trip "a pilgrimage of faith, not of politics," according to Jackson. "The breadth of our delegation

reveals our deep concern as people of faith for the captured soldiers and for refugees and victims of violence on all sides," added Campbell. The group was assured that they could see the soldiers but they held out little hope that they could actually gain their release.

In a departure statement before they went to meet the soldiers, the delegation said, "The violence suffered by all people in Yugoslavia must end. Bombing and more war cannot bring peace."

The Clinton Administration was less than enthusiastic about the trip and even exerted pressure on the group not to go, partly in a concern that the Serbian government would use it for propaganda purposes. And it was clear that NATO would not suspend the bombings during the visit. Later, however, State Department spokesman James Rubin said that Administration officials had "received a very good impression" of the delegation's humanitarian intentions and endorsed its efforts to secure the release of the prisoners.

Members of the delegation pressed for release of the prisoners in a private May 1 meeting with President Slobodan Milosevic and, despite little encouragement at the time, learned later in the day that the request would be granted.

Jackson, Campbell and U.S. Rep. Rod Blagojevich (D-Illinois) signed official documents for release and, after they called their families and joined in prayer, the group departed for the Yugoslav-Croatian border for the final transition. There the soldiers told news media that "they had developed friendships with their captors, felt fondly about them and had prayed with them before they left," said the Rev. Roy Lloyd, broadcast news director for the NCC, who accompanied the delegation.

At the airport in Zagreb, Jackson repeated his call for some kind of positive response from the Clinton Administration to what was an unconditional release, one that might lead to dialogue and a peaceful solution to the crisis.

Earlier the delegation was warmly welcomed by Serbian Orthodox Patriarch Pavle. Campbell expressed concern "for all who are suffering—for Serbs and Albanians alike." Jackson outlined what he called "points for peace," that included an end to the violence in Kosovo, the removal of soldiers, and some kind of peacekeeping force to ensure the safety of all sides.

On their return from the area, Campbell said, "We return today grateful to our God for working wonders in our midst. We went to perform our pastoral calling, to visit those in prison and to release the captives." She and Jackson stressed the need to "build spiritual bridges that can't be blown up." They took their message to high-level meetings with President Bill Clinton and UN Secretary General Kofi Annan on May 4.

Delegation members stressed in the meetings that the NATO bombing is very destructive and that civilians are being hurt and killed. They acknowledged that the bombing is not the moral equivalent of Serbian violence in the area but they did press Clinton and his staff to explain more clearly the purpose of the bombings.

"Annan assured us that the United Nations is already working to establish a diplomatic settlement and will increase their efforts," Campbell reported. She added that the trip was undergirded by constant prayer. "We prayed as if our lives depended on it—and maybe they did."

99-058

Ecumenical delegation to Yugoslavia hears condemnation of NATO bombing

by James Solheim

(ENS) A high-level ecumenical delegation returned from a mid-April visit to the churches in Yugoslavia with a strong message—the local churches are united in their condemnation of the NATO bombings.

"The World Council of Churches (WCC), the Conference of European Churches and the Lutheran World Federation (LWF) have repeatedly appealed for a negotiated and peaceful resolution to the conflict situation in the region of Kosovo, and have consistently opposed any violence or use of military forces by the involved parties," according to an introduction of an 11-page report of the visit.

The delegation found that church leaders were "generally well-informed about the refugee crisis and deportation in Kosovo, and its dramatic consequences on the civilian population and the neighboring countries," said the report (full text available at www.wcc-coe.org). "All church leaders forcefully condemn any violence, intimidation, ethnic cleansing and forced displacement of the civilian population in Kosovo, and support calls for a negotiated and peaceful resolution to the conflict."

While perceptions of the causes for the conflict varied, the church leaders emphasized that "the bombing campaign has undermined democracy, has strengthened the regime's control of the country, and has radicalized the extremist forces in Yugoslavia and among ethnic Albanians."

Orthodox patriarch urges peace

Serbian Orthodox Patriarch Pavle, who lived in the Kosovo region for 34 years, met with the delegation and repeated his condemnation of war and violence, repeating his public appeals for the end of all military actions by all sides, for the guaranteed return of all civilians to their homes, and a solution that encourages peaceful coexistence.

"From the very beginning of this situation I have appealed to our State authorities, military forces and civilian leaders to do everything in their power prevent an escalation of the conflict," the patriarch said. "All war is evil but civil war is doubly evil as it provokes neighbor to fight neighbor."

The Serbian church leaders support cantonisation of the province within a democratic and federal Yugoslavia with guarantees for all ethnic and national groups. As these positions have been articulated over the past two years they have drawn stiff criticism from the Yugoslav political leadership.

The NATO bombing has decreased the possibility of a peaceful political solution, the Orthodox leaders said. While admitting that Yugoslavia has many problems, they argued that it was still the most open country in the communist system. "The difficulties are a thousand times greater after the NATO intervention," said Bishop Irinej of Novi Sad. "Western policy towards Yugoslavia has now produced the greatest anti-Western factor in Europe."

99-059

Bishop Steven Charleston named president-dean of Episcopal Divinity School

by James Solheim

(ENS) Bishop Steven Charleston, one of the Episcopal Church's most prominent Native Americans, has been chosen as president and dean of Episcopal Divinity School (EDS) in Cambridge, Massachusetts, and will assume his new position in August.

The Rev. Lyle Hall, chair of the board of trustees, said that Charleston "truly embodies a passionate concern for justice and the eradication of oppression, as well as being an individual of deep personal spirituality."

Charleston, who is currently chaplain at Trinity College in Hartford, Connecticut, is former bishop of Alaska. He is a graduate of EDS and, before his election in Alaska, was creator and director of cross-cultural studies at Luther-Northwestern Seminary in St. Paul, Minnesota. Over his career he has been deeply involved in exploring different models of theological training to meet the needs of a changing church. He has been a special advocate for theological education that is culturally sensitive and meets the needs and concerns of local faith communities.

"In coming to join the community at EDS, I experience both a genuine sense of humility and a real feeling of excitement," Charleston said in response to his appointment. Expressing gratitude for the confidence extended to him, he added that he was "absolutely excited at the possibilities that this offers to us all. With God's grace and guidance, I believe this is the beginning of a wonderful chapter in the history of our school."

Charleston directed a Dakota Leadership program in South Dakota before joining the Episcopal Church staff as executive director of the National Committee on Indian Work. As a collegial member of the House of Bishops, he chairs the Justice, Peace and Integrity of Creation task force.

EDS one of bright spots in church

In an interview Charleston said that he felt "an unmistakably clear, sacred invitation" after his conversations on campus with faculty and students. "I felt that I had to step through the door and see what God has in mind."

Charleston is convinced that EDS is "one of the bright spots in our church, a strong community trying to live out the Gospel." He said that he felt "an enormous amount of energy" during his visit to the campus. "EDS has a strong sense of its history but is also looking for a new beginning. They affirm their history but they are committed to a powerful renewal of their spiritual heritage."

Owanah Anderson, former director of Native American Ministries for the Episcopal Church, expressed tremendous excitement about the appointment. "Not only because he is a member of the Choctaw Nation—which in our culture makes him my son, but because he now moves into a highly visible position in our church where his talents for addressing justice issues with deep spiritual insight will make a great contribution."

Anderson added that "many, many Anglican Native peoples—from the Yukon River of Alaska to Hawaii and to New Zealand—join in rejoicing that EDS has selected an indigenous person to lead it into the new millennium."

99-060

Anglican Peace and Justice Network meets in Korea, addresses Lambeth issues

by James Solheim

(ENS) At its April 14-21 meeting in Korea, the Anglican Peace and Justice Network addressed issues stemming from last summer's Lambeth Conference of Anglican bishops, especially those dealing with economic justice and sexuality.

Representatives of 24 Anglican provinces in the networks "affirmed the statements made at Lambeth 1998 and heard about actions for debt relief and cancellation of debts for the highest indebted poor countries," adding that it was "heartening to note that the voice of the church is being heard in the halls of power."

In addressing the inevitable globalization of the world economy, the network "seriously questioned whether market forces can deliver justice to the poor and the oppressed." It also repeated its support for the development of an International Corporate Responsibility Code developed by church bodies in the United States, United Kingdom and Canada. Network members visited the slums of Seoul to take a closer look at the economic and political issues spawned by urbanization.

The network asked the Anglican Consultative Council (ACC) to provide some "guidance" on how to select projects that would benefit from funds set aside as a result of the Lambeth resolution on international debt. And it asked the ACC to urge both the Israeli Government and the Palestinian Authority "to strengthen the peace process so that the parties may enjoy equal rights and live together in dignity and harmony as children of God...."

Instruments of Peace

With one eye on developments in the Balkans, the network report said, "War sadly seems to be the final answer to evil," raising again the issue of a "just war theory" despite discomfort with "modern warfare as a means to conflict resolution." The network called for an examination of "what sources of spiritual power utilizing non-violence could be drawn upon in the face of grave injustices." And it asked how the church could help to "empower the United Nations to be a non-violent instrument of peace."

In a letter to Archbishop of Canterbury George Carey and the Rev. John L. Peterson, secretary general of the Anglican Communion Office, the network underscored the importance of an Anglican presence at the United Nations as a way of "implementing many of the concerns" expressed by Anglicans.

The network urged "transparency in the search process" for a successor to Bishop James Ottley, calling for a search committee that is "broadly representative of the Communion and not weighted to any one constituency or geographical area." The network also offered to supply members of the committee.

Confronting the most controversial action of Lambeth, a resolution condemning homosexual activity as contrary to Scripture, the network asked the ACC to "affirm that human rights exist for all people and there can be no exceptions to the universal principles of those rights in the UN Declaration, including the rights of gays and lesbians."

The report asked the ACC "to recognize that homosexual persons are children of God and to affirm that section of the Lambeth resolution which assures the church's gay and lesbian members 'that they are loved by God and... are full members of the Body of Christ.'"

The network also asked ACC to implement another part of the Lambeth resolution calling for dialogue on human sexuality.

The Rev. Brian Grieves, the Episcopal Church's Peace and Justice officer and secretary of the network, said that its members represent the remarkable diversity of the Anglican Communion and provide a crucial perspective on a wide range of issues. "These dedicated church leaders live with many of these issues on a daily basis, speaking the prophetic words of love and justice that are so important in a broken world," he said.

99-061

International church leaders again address issues from Lambeth Conference

by James Solheim

(ENS) At an April meeting in Singapore, a group of international Anglican church leaders has once again issued a letter challenging the Episcopal Church's response to decisions from last summer's Lambeth Conference of Anglican bishops, especially on the issues of sexual morality.

The church leaders issued what they called a "preliminary report," based on the "testimony" of representatives of a number of conservative organizations related to the Episcopal Church which "believe that major sections of their church have deviated significantly from orthodox faith and practice. They represent those who wish to remain with their church and to see its illnesses healed." The primates and bishops said, "What we have heard concerns us deeply."

Three primates and an archbishop who attended the Singapore meeting signed an open letter to Presiding Bishop Frank T. Griswold and the American church in February, suggesting that "the continuance of action at variance with the Lambeth resolutions, within your own or any other province, would be a grievous wrong and a matter over which we could not be indifferent."

Griswold responded in March, reporting that the Episcopal Church was in a process of discernment, "testing the spirits" over issues such as homosexuality. He invited the church leaders "to visit those parts of our church which cause you concern so that you may inquire and learn directly what has animated certain responses" to the Lambeth resolutions. His letter was signed by his Council of Advice, bishops representing the nine provinces of the church.

The church leaders said that they "greatly appreciate" the "courteous tone" of the response from Griswold. "We seek to respond in the same spirit for, where we speak of problems in ECUSA, we do so with an awareness of our own particular difficulties and shortcomings."

Litany of concerns

After meeting with the representatives of the conservative alliance, the primates and bishops listed a number of major concerns:

- Liturgical reform that includes use of liturgies to bless same-sex unions and an approach that "appears to abandon the Book of Common Prayer as the standard of doctrine for the church";
- "Legislation favoring or determined by the gay-lesbian agenda," including repudiation of the Lambeth resolution stating that homosexual practice is contrary to Scripture, and condemning ordination of homosexuals without requiring celibacy;

- Discrimination against postulants who “did not approve same-sex unions,” also directly contrary to Lambeth resolutions;
- “Mandatory sanctions against bishops who cannot in conscience ordain women,” and “measures taken against parishes that cannot in conscience accept the ministry of a bishop who either ordains women or supports same-sex unions”;
- Public refutations in at least 18 dioceses of the Lambeth resolution condemning homosexual practice and an “increase in number of dioceses where active homosexuality is accepted.”

Outside the tradition?

“Our first observation is that, over the past 30 years, ECUSA has undergone a process of change which, in important aspects, has carried it outside the historic Anglican tradition,” the church leaders alleged. Its “innovations in teaching, practice and discipline” were introduced without consideration for implications in the rest of the Anglican Communion. By “unilaterally committing the church to a course of action with no sure basis in Scripture, Anglican tradition or even medical science,” the Episcopal Church has made “a profound mistake” by not heeding “the Christian wisdom of earlier generations and more traditional contemporary cultures.”

The letter was signed by Maurice Sinclair, primate of the Southern Cone; Moses Tay, primate of South East Asia; Emmanuel Kolini, primate of Rwanda; Harry Goodhew, archbishop of Sydney; Jonathan Onyemelukwe, archbishop of Nigeria representing the primate; and Evans Kisekka, a bishop representing the primate of Uganda.

In an April 15 letter to members of the First Promise Round Table, a coalition of the organizations that testified at the Singapore meeting, the church leaders said that they were “committed to action which in God’s time will help in the reformation of the Episcopal Church in the USA and restore its biblical witness throughout your nation.”

In response to a request for “intervention” in the Episcopal Church, they said that it should be considered by a meeting of primates scheduled for September. They also said that “vulnerable parishes in ECUSA should receive the episcopal visitation they need.”

A parish formed in Little Rock, Arkansas, without support from the bishop, has sought oversight from a Rwandan bishop, and a new parish is now forming in Charlotte, North Carolina. The Charlotte mission, supported by the North American Missionary Society (NAMS), would probably not be related to the Episcopal Church, according to members of the planning committee. “I believe we are on a trajectory to plant a church under the episcopal oversight of the archbishop of Singapore, the Rt. Rev. Moses Tay,” said Warren Smith.

--James Solheim is director of the Episcopal Church’s Office of News and Information.

99-062

Associated Church Press honors Episcopal/Anglican publications

by James Solheim

(ENS) Episcopal and Anglican publications were honored at the annual convention of the Associated Church Press (ACP) April 18-21 in Portland, Oregon, receiving many of the top awards in 39 categories of competition that drew 900 entries.

In the Best-in-Class category, the top Awards of Excellence went to the *Anglican Journal*, newspaper of the Anglican Church of Canada, and Episcopal News Service. Second place Awards of Merit went to *Episcopal Life*, national newspaper of the Episcopal Church, and *Anglican Advance*, published by the Episcopal Diocese of Chicago.

A number of awards went to coverage of last summer's Lambeth Conference of Anglican bishops. Episcopal News Service and the *Anglican Journal* received Awards of Excellence and *Episcopal Life* and ENS received Awards of Merit for meeting coverage.

Episcopal Life, which received an unprecedented total of 15 awards, received the Award of Excellence for a feature article, with the *Episcopal New Yorker* receiving the Award of Merit. *Episcopal Life* also received the top award in the category of in-depth coverage for an article on the Sudan which also received an honorable mention in the category of First Person Account. *Episcopal Life* received the Award of Excellence for its Forum in both the Department and the Reader Response categories and an Award of Merit for Best Seasonal Piece. The *Witness* magazine received an Award of Excellence and the *Episcopal New Yorker* received the Award of Merit for Department.

For Editorial or Opinion Piece, *Anglican Journal* took the Award of Excellence and *Episcopal Life* an honorable mention. The *Witness* magazine received the Award of Merit in the category of Theme issue. *Rhode Island Episcopal News* received an Award of Merit for a First Person Account and an honorable mention for Photography.

Cathedral Age, published by Washington National Cathedral, received honorable mentions for News Story and Interview. And ENS received an honorable mention for a news story on Hurricane Mitch.

In the categories for graphics and photography, *Episcopal Life* received the top award for Newspaper Front Page and Photography, with Episcopal News Service and the *Episcopal New Yorker* both receiving Awards of Merit for Photography. *Anglican Journal* won the Award of Merit for Newspaper Graphics and *Episcopal Life* received an honorable mention. *Episcopal Life* also won an Award of Merit for Humor Graphic and honorable mentions for its Home Page Design. *Anglican Journal* tied for honorable mention in the category for Web Site.

Unchurched in Oregon

In his keynote address, former senator Mark Hatfield said that it was necessary to have a sense of history to address current issues in the relation between church and state. He pointed out that it was never the intent of the Constitution, for example, to remove religion from public life, although it clearly forbids any attempt to establish a preferred religious group.

Hatfield said that he was especially bothered by those who proclaim a Christian position on issues, arguing that anyone who opposes their political agenda is not Christian.

"Lining up with a political agenda doesn't give one a Christian identity," he said. "Pluralism and diversity is what made America great." He added that churches must address the humanity of their political leaders if they hope to influence public policy.

In a luncheon speech, Lori Brocker, a lobbyist for the Oregon Newspaper Publishers Association, addressed the issue of Unchurched in Oregon, suggesting that the strong strain of individualism among its residents leads to many contradictions and paradoxes. She said that many Oregonians believe in God but "don't see anything special in church-going" because they are convinced that there are many ways to express their sense of community. And she said that many of them fear an organized religion that is filled with proscriptions because they don't like to be told what to do. "They value independence and tolerance," she said.

Mark O'Keefe, religion editor of the Oregonian newspaper, described his sense of "call" as a journalist. While admitting that there were occasional conflicts in working for the secular press, he said, "We are to be truth-tellers above all," sometimes using "a prophetic role" that is completely compatible with the Christian faith. He encouraged ACP members to examine their own sense of calling. "Whatever you write, do it with courage and integrity—with all the skill that you can muster," he said.

--James Solheim is director of the Episcopal Church's Office of News and Information.

99-063

Episcopal Youth Event gets ready to rock

by Kathryn McCormick

(ENS) Get ready, Terre Haute, the Young Church is headed your way. The small Indiana city, famous now as the place where basketball legend Larry Byrd went to college, is only months away from being Ground Zero for the Episcopal Youth Event (EYE), the exuberant triennial gathering of teenagers from all of the church's 100 dioceses.

"It's second only to the General Convention in attendance," says Thom Chu, program officer for the Episcopal Church's young adult and higher education ministries. A total of 1,600 teens and adults are expected at this year's event, from July 27 through August 1. "That's a lot of pillows, a lot of keys to be handed out and lost, a lot of kids to check in each night."

Each diocese sends a dozen youth and three adults. Dioceses that make a good effort to recruit and send a diverse delegation are rewarded by being allowed to send more than 12 youths to the next EYE. "The adults who accompany the kids can be clergy or lay," Chu said, noting that the bishop of Eastern Michigan, Ed Leidel, plans to drive the van carrying his contingent.

EYE is expected to fill a lot of dormitory space on the campus of Indiana State University, Chu said. The campus, which hosted the 1996 EYE, offers a good self-contained environment for the meeting, which will be stuffed with activities.

The event's design team met recently at the Episcopal Church Center in New York City. Chu noted that he came away from its deliberations impressed by the youth's thoughtfulness.

"That's one thing I've really noticed in the time that I've been at the Church Center," said Betsy Boyd, who has served as staff officer for Youth Ministries since November. "I have learned how much the event is planned by young people for young people."

Part of the design team's preparation for the event was antiracism training to help team members become more aware of the diversity among the youth who will be coming to Terre Haute and to help them be sensitive to the differences among these youth when they planned the program.

The team "took it all to heart," Chu said, and they began looking for ways to share their new insight with the kids at EYE. They wanted something that could complement the church's newly updated antiracism materials for adults.

The result was the production this month of a 28-minute antiracism video, to be shown at EYE. The video is to be accompanied by workshops that will give kids ideas on how to use it when they return to their home parishes.

Another exciting part of the program, Chu noted, will be the music. At past events the music was excellent, he said, adding that this year's program will be no exception. Some of the songs and hymns to be performed will be well known; others will be original, written expressly for EYE. Most of it will be printed in songbooks distributed to all who attend the event. All the music will be performed by youths, although some adults are helping to prepare it.

The difference this year, he said, is that much of the music will be recorded as it is performed, to be packaged in a CD that will be sent to EYE participants after they return home. The CD will available to the church at large through Forward Movement publications, a new partner with the church's youth ministries.

And, Chu said, as if this weren't enough, the kids are looking forward to spending time with the presiding bishop, Frank Griswold, who is to attend the event.

--Kathryn McCormick is associate director of the Office of News and Information of the Episcopal Church.

99-064

Stewardship conference challenged to move beyond scarcity to abundance

by Kay Collier-Slone

(ENS) "Inventing the Wheel," a conference for stewardship leaders sponsored by the Office of Stewardship at the Episcopal Church Center, brought stewardship leaders and potential leaders from 41 dioceses to Atlanta April 30-May 2.

"I expected to go home with a notebook full of suggestions for capital campaigns and how to's for annual giving. Instead, I have a new definition of stewardship and excitement for living it out with others that will make giving an integral part of every day life," one participant stated.

The energy was abundant and gaining in Atlanta as Bible scholar and author Walter Brueggemann provided the scriptural foundation for the definition of stewardship in plenary sessions which considered both Old and New Testament stories. He challenged participants to ask if the Scriptural story could truly be our story today. According to Brueggemann, the principle work of stewardship is to lay out the Biblical narratives in such a way that people can "get" the message that there is an alternative to the culture in which we live today--a culture that produces high school massacres and other tragedies. He sees that alternative as the narrative of abundance.

Alternatives to culture of death

The reason that people in contemporary society do not "get it," Brueggemann stated, is characteristically deeply embedded in a philosophy of consumerism a "love affair with commodity that is a spiritually demonic force." "Stewardship is not about raising money for church, but about asking if there is any alternative to the culture of death in which we live."

Brueggemann took the conferees on a dramatic trip through the Old Testament to demonstrate the narrative of abundance "which is ours through scripture, liturgy and history." The sacrament, he stated, is about the drama of "more than enough." The narrative of abundance, which represents the "overflowing, limitless, generous power of God" both historically and today collides with Pharaoh-- "the belief that there is not enough"--the narrative of scarcity.

"The alternative to stewardship is fear," he stated. "Fear that there won't be enough." It is a belief that is driven, Brueggemann believes, by the economics of scarcity, which is the invention of Nike and Coke. "The narrative of scarcity posits that the past is barren of miracles and the only way to get anywhere is to invent yourself and scramble for whatever you can get. A past without gifts and a future without hope gives a present as an arena for anxiety--an anxiety endlessly stirred by those who generate the great theology of scarcity - a theology which says our neighbors are a threat; which creates more suicides, murders and prisons."

Brueggemann proposes that the Christian narrative is a story of lives rooted in the liturgy of abundance, beginning with the baptismal rite, with its "abundance of water and grace." "For everyone comes Pharaoh, and the belief that there is 'not enough.' We must help people know that the narrative of abundance is ours, that the true story of our lives is an "invitation to the wilderness where there is bread."

In his second plenary presentation, Brueggemann followed Jesus' concern with public life as revealed in the New Testament. The Kingdom of God, he said, is a political metaphor for recognizing life of the culture and turning it into neighborliness. "Deeply operative among us today is the mandate to transform," he stated, challenging the participants to realize that "stewardship is not a little scheme for raising the church budget," but a call to "re-vision the world as an arena for God's newness." The great crisis of stewardship is "people who go to Pharaoh's university and never get it about generosity, but have a hard heart, embedded in the narrative of consumerism."

A mentality of scarcity

Providing provocative support to Brueggemann's teaching were the statistical presentations of John and Sylvia Ronsvalle, authors of the Alban Institute book *At Ease: Money Values in Small Groups and Behind the Stained Glass Windows: Money Dynamics in the Church*. Publishers of annual studies on the state of church giving, the Ronsvalles analyze giving patterns in both mainline and evangelical Protestant denominations.

Two particular sets of statistics seemed to hit the heart of the conferees, surfacing in small group Bible study, prayers and discussions throughout the meeting. One concerned the 35,000 children under the age of five who die daily around the globe, mostly from preventable poverty conditions, according to the Ronsvalle's information. Many of these children live in areas where there is not even a "cell" of the church, or where people are "unreached" by the Gospel.

These deaths take place while in the early 1990's average church members spent less than \$20 a year on global outreach--including activities that provide temporal and spiritual aid to the children dying around the globe. And Americans, including church members, spent an average of \$164 on soft drinks, \$657 on restaurant meals and over \$1,000 on recreation

activities per person. In 1995, Americans spent \$2.5 billion on chewing gum, \$4.9 billion on movies, \$8 billion on adventure travel, \$12 billion on candy, \$20 billion on cosmetics and \$49 billion on soft drinks.

"Silent emergencies are going on all around us while we maintain a mentality of scarcity," Sylvia Ronvalle told the leaders. "We avoid the topic of money, while \$2.5 billion - the chewing gum budget of the United States, could end global child deaths." Wealth addiction is an affliction of contemporary culture, she stated: money addiction (making and accumulating it); possession addiction (spending in visible ways); power addiction (using money for influence); fame addiction (using money to move in right circles) and spending addiction (symbolized by the catalogue culture and desire to spend.) These spiritual conditions which need attention produce the mentality of scarcity.

Response to God's grace

Adding their emphasis to Brueggemann's, the Ronvalles urged the leaders to stress that stewardship is not about paying bills and keeping the institution maintained, but about a response to God's grace in our lives.

"For the past five decades, the majority of people in this culture have significant income over their basic needs. It is essential at all levels that we:

- care more about other people who we don't see or know
- encourage wealthy parishes to leverage giving throughout the congregation
- help servant leadership emerge at all levels
- at the national and local levels we clearly communicate what monies can buy to help those less fortunate
- fund overseas trips to familiarize people with conditions that they cannot imagine
- develop curriculum on the spiritual discipline of money and stewardship for seminary training
- teach across the board that money is stored time and talent; this theological understanding will help develop theological interdependence

Wheels to move forward

The conference title, "Inventing the Wheels" came out of Terry Parson's awareness that as she travels the church as its stewardship officer, "good wheels are being created in many places. I wanted to connect the wheels to an axle so we can move forward."

One of the wheels which Parsons urged the participants to take home and put to work to support the narrative of abundance is the regular practice of Bible study. Each day of the conference modeled this practice, using a form developed in the Diocese of Alaska. "If you call the Diocese of Alaska at 10am, a recording says that the staff is in Bible study, please call again," says Parsons, acknowledging that the Congregational Ministries Cluster has also developed this practice.

To be called to move the church from scarcity to abundance is to be called to be an agent of change. In Atlanta, participants talked about the objective of being like Jesus, including talking about money only as much as he did. According to the Ronvalles, there are 2,171 references to possessions and giving in the Bible, 714 references to love or loving, 371 to prayer and 272 to believing.

--**Kay Collier-Slone is editor of The Advocate, newspaper of the Diocese of Lexington (Kentucky).**

99-065

Episcopal women are asked to share their prayers

by Kathryn McCormick

(ENS) Are there some Episcopal women who know a good prayer for a child's first day at school? A litany for the healing of physical abuse? A meditation for a displaced homemaker? There is room for all of these prayers in a new project launched in April by the church's Council for Women's Ministries.

These kinds of prayers, and many more, will be collected in a book of inclusive prayers for women that will make its first appearance at next year's General Convention in Denver.

"It's such an exciting project," said Ann Smith, director of Women in Mission and Ministry. "Women's prayers are like women's stories; they are sometimes reluctant to share them, but when they do they resonate with other women's experiences."

Smith and Elizabeth Geitz, an Episcopal priest and author of *Entertaining Angels, Soul Satisfaction* and *Gender and the Nicene Creed*, already have sent out the first requests for submissions to the project and have counted a few early replies.

The idea for the project came from an ecumenical women's book of prayers distributed at the World Council of Churches' Decade Festival last December in Harare, Zimbabwe. Called *Sing Out New Visions: Prayers, Poems and Reflections by Women*, the book was produced for the Justice for Women Working Group of the National Council of Churches by the Commission for Women of the Evangelical Lutheran Church in America, aided by grants from the Lutheran Brotherhood Foundation and the United Methodist Church.

Speaking to God in prayer

A book by Episcopal women became a focus of discussion at a meeting last winter of presidents and chairs of Episcopal women's organizations, Smith and Geitz explained.

"Our intent is twofold," Geitz said in a letter to be distributed to women throughout the church. "First, to lift up the ways women speak to God in prayer, and in so doing, to reveal ourselves to one another and to the church at large.

"Second, to help those women in our society who are victims of violence by donating all profits to the Episcopal Women's Foundation."

The money received will be given to programs and projects that address the issue of violence against women and girls, she said. "This dual nature of the project ignites our imagination and satisfies our soul as we reach out to those women in our society most in need of the tender touch of God's love," she added.

Geitz said she, Smith and Marge Burke, chair of the Committee on the Status of Women, are seeking a variety of prayers written in inclusive language—collects, psalms, litanies, mantras, guided imageries, poems, meditations, rituals, graces, blessings, personal and corporate prayers, as well as prayers for specific people, occasions and issues. The overall theme will be prayers for a woman's life cycle.

Some of the topics might include women's friendships, relationships, menstruation, pregnancy, childbirth, miscarriage, menopause, suffering, comfort, healing of all kinds of abuse, separation, divorce, remarriage and death.

In addition, they suggest, there could be prayers for unsafe neighborhoods, for pregnant teenagers, for widows, for women who pave the way, for lesbians, for women in the workplace, for caregivers, for the acceptance of change, for affirmation, or for nearly any subject a woman may feel is important.

Looking for ideas

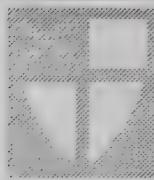
Smith said that diocesan contacts, leaders of groups and persons in church networks would be asked to help coordinate submissions, which will be sent to Marge Burke, 120 Simonds Road, Lexington, MA 02173. All submissions must be double-space and typed.

The deadline for submissions to collectors across the church is June 15. The designated collectors of the material will do an initial screening. Their final deadline is August 15—a firm date, Smith said, because the book's production demands will prevent any later cutoff time. An editorial board will review the prayers for inclusion in the book.

"I hope that people will see this as a confirmation of their own prayer life," she said, "that they can see that 'My prayers count, my prayers are good, too.' There's often a tendency to leave all that to people who are theologically trained."

She added, "It also gets at the idea that prayer is just for Sundays and in a church. Religion isn't just on Sunday, it's a way of life."

--Kathryn McCormick is associate director of the Office of News and Information of the Episcopal Church.



news digest

99-055D

The Columbine massacre is over, but Colorado's healing has barely begun

(ENS) When students Eric Harris and Dylan Klebold murdered 12 of their fellow students and a teacher April 20 at Columbine High School near Littleton, their violence jolted not only Littleton but Colorado and the nation. But there are signs that their plan, which included planting bombs, is having repercussions very different from those the two shooters seem to have imagined.

Colorado clergy agreed days after the killings that they are seeing a spiritual awakening among people of all ages. According to Ken Ross, rector of St. Nicholas Episcopal Church, in Littleton, youth especially are experiencing a new spiritual hunger. Ross' congregation distributed 144 Bibles, donated by a local Christian bookstore, the day of the shootings. The following Sunday, congregants took another 144 Bibles, again donated, to the public memorial service attended by Vice President Al Gore, General Colin Powell and other dignitaries.

St. Gregory Episcopal Church, Littleton, counts four Columbine students among its members, according to Todd Sorensen, rector. On April 20, one of the students was at home sick and two others had gone off campus for lunch, he said. Only one was in the school's cafeteria when the shooting and explosions broke out there. That student, who prefers to remain anonymous, spent several hours hiding in a kitchen closet with 17 other students and school staff before police SWAT members freed them.

Everyone was affected

"Almost everyone knows someone who was at Columbine or was in some way affected," says Sorensen.

Like other Colorado churches, St. Timothy Episcopal Church, Littleton, put together an impromptu prayer service the evening of the shootings. St. Timothy's rector, Don Warner, said he has been extremely busy ministering to people of all ages.

A place to grieve

The day after the shooting, Bishop William Jerry Winterrowd of Colorado sent a pastoral letter to clergy in his diocese, charging them to provide a safe place to grieve.

"We all find ourselves asking the question, 'Why?'" he wrote. "Of course, good answers to questions are fleeting and of little comfort in the face of this kind of senseless destruction. If we cannot adequately answer."

'Why did this happen?' perhaps we can at least demonstrate 'How' we as Christians respond." He invited people throughout the diocese to a memorial requiem Eucharist at St. John Cathedral in Denver on Sunday, April 25. He added that, after consulting with youth

ministry leaders, he had decided to postpone the Episcopal Youth Convention, scheduled for that weekend.

The next day, the cathedral's massive wooden doors were decorated with two simple evergreen wreaths, each bearing a spray of blue and white columbine, Colorado's state flower. More than 1,500 filled the cathedral to join in the requiem Eucharist, which was celebrated by Winterrowd. High school students participated as acolytes, readers, chalcifers and intercessor. At the prayers of the people, high school students helped congregants light candles, and the cathedral's lights were dimmed. Then, intercessor Chris deBree the names of the injured and the 15 dead, including the two who fired the guns. As silence filled the cathedral, its Great Bell tolled again and again, once for each death.

As Colorado wrestles with what has happened, Episcopalian plan to be in the midst of the struggle, working with various interfaith efforts to help bring healing and closure to a wounded community.

Both Sorensen and Gerry Schnackenberg, rector of St. Peter & St. James Church, Denver, and a resident of the Columbine neighborhood, are working with community clergy groups and the Jefferson County School District to plan a blessing of the high school campus when it reopens this fall.

"That building," said Sorensen, "needs to be reclaimed." --Linda Regensburger

99-056D

Episcopal Church agencies extend helping hands to Kosovo refugees

(ENS) "Mirsevini ne Amerike"—"Welcome to America"—the big sign read as nearly 450 weary, traumatized Kosovo refugees arrived in New Jersey May 5 at the latest stop on the forced flight from their homes. Among the large contingent greeting them was Frances Tinsley of the Episcopal Migration Ministries (EMM) staff, who was on hand to assist in processing the refugees.

EMM is one of 10 agencies designated by the U.S. State Department to resettle refugees in the United States, so it was not unusual that she was part of a group at the arrival site at Ft. Dix whose expertise would be needed to collect a huge amount of required information from the refugees without delay.

Tinsley, who is EMM's placement and processing manager, regularly consults with the State Department to help place refugees from many different countries. She is part of the church's response to the Kosovo situation.

The Presiding Bishop's Fund for World Relief has sent \$120,000 in relief funds to help the refugees, said Sandra Swan, executive director of the fund. "We are working through an umbrella organization, Action by Churches Together (ACT)," she said, "since the Episcopal Church has no official presence in the area" around Kosovo. The fund is also supporting the resettlement of refugees in the U.S.

"At this point, we can't predict exactly how the process will go because it is a bit different from what normally happens," said EMM Director Richard Parkins. Most refugees who come to the U.S., he said, have been living in camps or temporary homes for as much as a year.

During that time they have had a chance to heal a bit from the trauma of being forced from their homes, perhaps learned some skills that could be useful in a new job, learned how to speak basic English and maybe even learned something about life in the U.S. They also

have been through medical and security checks and been interviewed by the U.S. Immigration and Naturalization Service. Refugee agencies have specific requirements to meet in dealing with them and long experience has prepared them for problems that might arise.

In the case of the refugees from Kosovo, he explained, few of them have been touched by the process. "We are concerned about their mental well-being because they've come fairly quickly from trauma," he said. "These people will still be feeling the impact."

EMM has worked hard with its 38 diocesan affiliates to locate sponsors for Kosovar families, Parkins said. The United States has agreed to accept a total of 20,000 Kosovars. Typically they have large families and "we want to be culturally sensitive" in settling them, he added.

Cultural support

While the response to the Kosovars' situation has been "wonderful," he said, EMM has tried to make sure that the refugees are settled where they will have cultural support as well as services such as Albanian-speaking counsellors.

In some cases, he said, callers have been referred to other agencies that might be resettling refugees at or near the callers' locations. EMM has been trying particularly to connect parishes with local EMM affiliates or with resettlement agencies working nearby.

--Kathryn McCormick

99-057D

Jesse Jackson and religious leaders gain release of American prisoners in Yugoslavia

(ENS) A 19-member interfaith delegation, led by Jesse Jackson and Joan Campbell of the National Council of Churches, gained the release of three American soldiers held in Yugoslavia since March 31.

The delegation of Christian, Muslim and Jewish religious leaders called their trip "a pilgrimage of faith, not of politics," according to Jackson. "The breadth of our delegation reveals our deep concern as people of faith for the captured soldiers and for refugees and victims of violence on all sides," added Campbell. The group was assured that they could see the soldiers but they held out little hope that they could actually gain their release.

In a departure statement before they went to meet the soldiers, the delegation said, "The violence suffered by all people in Yugoslavia must end. Bombing and more war cannot bring peace."

The Clinton Administration was less than enthusiastic about the trip and even exerted pressure on the group not to go, partly in a concern that the Serbian government would use it for propaganda purposes. And it was clear that NATO would not suspend the bombings during the visit. Later, however, State Department spokesman James Rubin said that Administration officials had "received a very good impression" of the delegation's humanitarian intentions and endorsed its efforts to secure the release of the prisoners.

Members of the delegation pressed for release of the prisoners in a private May 1 meeting with President Slobodan Milosevic and, despite little encouragement at the time, learned later in the day that the request would be granted.

Jackson, Campbell and U.S. Rep. Rod Blagojevich (D-Illinois) signed official documents for release and, after they called their families and joined in prayer, the group

departed for the Yugoslav-Croatian border for the final transition. At the airport in Zagreb, Jackson repeated his call for some kind of positive response from the Clinton Administration to what was an unconditional release, one that might lead to dialogue and a peaceful solution to the crisis.

On their return from the area, Campbell said, "We return today grateful to our God for working wonders in our midst. We went to perform our pastoral calling, to visit those in prison and to release the captives." She and Jackson stressed the need to "build spiritual bridges that can't be blown up." They took their message to high-level meetings with President Bill Clinton and UN Secretary General Kofi Anan on May 4.

Delegation members stressed in the meetings that the NATO bombing is very destructive and that civilians are being hurt and killed. They acknowledged that the bombing is not the moral equivalent of Serbian violence in the area but they did press Clinton and his staff to explain more clearly the purpose of the bombings.

"Annan assured us that the United Nations is already working to establish a diplomatic settlement and will increase their efforts," Campbell reported. She added that the trip was undergirded by constant prayer. "We prayed as if our lives depended on it—and maybe they did."—James Solheim

99-058D

Ecumenical delegation to Yugoslavia hears condemnation of NATO bombing

(ENS) A high-level ecumenical delegation returned from a mid-April visit to the churches in Yugoslavia with a strong message—the local churches are united in their condemnation of the NATO bombings.

"The World Council of Churches (WCC), the Conference of European Churches and the Lutheran World Federation (LWF) have repeatedly appealed for a negotiated and peaceful resolution to the conflict situation in the region of Kosovo, and have consistently opposed any violence or use of military forces by the involved parties," according to an introduction of an 11-page report of the visit.

The delegation found that church leaders were "generally well-informed about the refugee crisis and deportation in Kosovo, and its dramatic consequences on the civilian population and the neighboring countries," said the report (full text available at www.wcc-coe.org). "All church leaders forcefully condemn any violence, intimidation, ethnic cleansing and forced displacement of the civilian population in Kosovo, and support calls for a negotiated and peaceful resolution to the conflict."

While perceptions of the causes for the conflict varied, the church leaders emphasized that "the bombing campaign has undermined democracy, has strengthened the regime's control of the country, and has radicalized the extremist forces in Yugoslavia and among ethnic Albanians."

Orthodox patriarch urges peace

Serbian Orthodox Patriarch Pavle, who lived in the Kosovo region for 34 years, met with the delegation and repeated his condemnation of war and violence, repeating his public appeals for the end of all military actions by all sides, for the guaranteed return of all civilians to their homes, and a solution that encourages peaceful coexistence.

"From the very beginning of this situation I have appealed to our State authorities, military forces and civilian leaders to do everything in their power prevent an escalation of the conflict," the patriarch said. "All war is evil but civil war is doubly evil as it provokes neighbor to fight neighbor."

The Serbian church leaders support cantonisation of the province within a democratic and federal Yugoslavia with guarantees for all ethnic and national groups. As these positions have been articulated over the past two years they have drawn stiff criticism from the Yugoslav political leadership.

The NATO bombing has decreased the possibility of a peaceful political solution, the Orthodox leaders said. While admitting that Yugoslavia has many problems, they argued that it was still the most open country in the communist system. "The difficulties are a thousand times greater after the NATO intervention," said Bishop Irinej of Novi Sad. "Western policy towards Yugoslavia has now produced the greatest anti-Western factor in Europe."

--James Solheim

99-059D

Bishop Steven Charleston named president-dean of Episcopal Divinity School

(ENS) Bishop Steven Charleston, one of the Episcopal Church's most prominent Native Americans, has been chosen as president and dean of Episcopal Divinity School (EDS) in Cambridge, Massachusetts, and will assume his new position in August.

The Rev. Lyle Hall, chair of the board of trustees, said that Charleston "truly embodies a passionate concern for justice and the eradication of oppression, as well as being an individual of deep personal spirituality."

Charleston, who is currently chaplain at Trinity College in Hartford, Connecticut, is former bishop of Alaska. He is a graduate of EDS and, before his election in Alaska, was creator and director of cross-cultural studies at Luther-Northwestern Seminary in St. Paul, Minnesota. Over his career he has been deeply involved in exploring different models of theological training to meet the needs of a changing church. He has been a special advocate for theological education that is culturally sensitive and meets the needs and concerns of local faith communities.

"In coming to join the community at EDS, I experience both a genuine sense of humility and a real feeling of excitement," Charleston said in response to his appointment. Expressing gratitude for the confidence extended to him, he added that he was "absolutely excited at the possibilities that this offers to us all. With God's grace and guidance, I believe this is the beginning of a wonderful chapter in the history of our school."

Charleston directed a Dakota Leadership program in South Dakota before joining the Episcopal Church staff as executive director of the National Committee on Indian Work. As a collegial member of the House of Bishops, he chairs the Justice, Peace and Integrity of Creation task force.

In an interview Charleston said that he felt "an unmistakably clear, sacred invitation" after his conversations on campus with faculty and students. "I felt that I had to step through the door and see what God has in mind."

Charleston is convinced that EDS is "one of the bright spots in our church, a strong community trying to live out the Gospel." He said that he felt "an enormous amount of energy" during his visit to the campus. "EDS has a strong sense of its history but is also

looking for a new beginning. They affirm their history but they are committed to a powerful renewal of their spiritual heritage."

Owanah Anderson, former director of Native American Ministries for the Episcopal Church, expressed tremendous excitement about the appointment. "Not only because he is a member of the Choctaw Nation—which in our culture makes him my son, but because he now moves into a highly visible position in our church where his talents for addressing justice issues with deep spiritual insight will make a great contribution."

Anderson added that "many, many Anglican Native peoples—from the Yukon River of Alaska to Hawaii and to New Zealand—join in rejoicing that EDS has selected an indigenous person to lead it into the new millennium." -- James Solheim

99-060D

Anglican Peace and Justice Network meets in Korea, addresses Lambeth issues

(ENS) At its April 14-21 meeting in Korea, the Anglican Peace and Justice Network addressed issues stemming from last summer's Lambeth Conference of Anglican bishops, especially those dealing with economic justice and sexuality.

Representatives of 24 Anglican provinces in the network "affirmed the statements made at Lambeth 1998 and heard about actions for debt relief and cancellation of debts for the highest indebted poor countries," adding that it was "heartening to note that the voice of the church is being heard in the halls of power."

In addressing the inevitable globalization of the world economy, the network "seriously questioned whether market forces can deliver justice to the poor and the oppressed." It also repeated its support for the development of an International Corporate Responsibility Code developed by church bodies in the United States, United Kingdom and Canada. Network members visited the slums of Seoul to take a closer look at the economic and political issues spawned by urbanization.

The network asked the Anglican Consultative Council (ACC) to provide some "guidance" on how to select projects that would benefit from funds set aside as a result of the Lambeth resolution on international debt. And it asked the ACC to urge both the Israeli Government and the Palestinian Authority "to strengthen the peace process so that the parties may enjoy equal rights and live together in dignity and harmony as children of God...."

With one eye on developments in the Balkans, the network report said, "War sadly seems to be the final answer to evil," raising again the issue of a "just war theory" despite discomfort with "modern warfare as a means to conflict resolution." The network called for an examination of "what sources of spiritual power utilizing non-violence could be drawn upon in the face of grave injustices." And it asked how the church could help to "empower the United Nations to be a non-violent instrument of peace."

In a letter to Archbishop of Canterbury George Carey and the Rev. John L. Peterson, secretary general of the Anglican Communion Office, the network underscored the importance of an Anglican presence at the United Nations as a way of "implementing many of the concerns" expressed by Anglicans.

The network urged "transparency in the search process" for a successor to Bishop James Ottley, calling for a search committee that is "broadly representative of the Communion and not weighted to any one constituency or geographical area." The network also offered to supply members of the committee.

Confronting the most controversial action of Lambeth, a resolution condemning homosexual activity as contrary to Scripture, the network asked the ACC to "affirm that human rights exist for all people and there can be no exceptions to the universal principles of those rights in the UN Declaration, including the rights of gays and lesbians."

The report asked the ACC "to recognize that homosexual persons are children of God and to affirm that section of the Lambeth resolution which assures the church's gay and lesbian members 'that they are loved by God and... are full members of the Body of Christ.'" The network also asked ACC to implement another part of the Lambeth resolution calling for dialogue on human sexuality. --James Solheim

99-061D

International church leaders again address issues from Lambeth Conference

(ENS) At an April meeting in Singapore, a group of international Anglican church leaders has once again issued a letter challenging the Episcopal Church's response to decisions from last summer's Lambeth Conference of Anglican bishops, especially on the issues of sexual morality.

The church leaders issued what they called a "preliminary report," based on the "testimony" of representatives of a number of conservative organizations related to the Episcopal Church which "believe that major sections of their church have deviated significantly from orthodox faith and practice. They represent those who wish to remain with their church and to see its illnesses healed." The primates and bishops said, "What we have heard concerns us deeply."

Three primates and an archbishop who attended the Singapore meeting signed an open letter to Presiding Bishop Frank T. Griswold and the American church in February, suggesting that "the continuance of action at variance with the Lambeth resolutions, within your own or any other province, would be a grievous wrong and a matter over which we could not be indifferent."

Griswold responded in March, reporting that the Episcopal Church was in a process of discernment, "testing the spirits" over issues such as homosexuality. He invited the church leaders "to visit those parts of our church which cause you concern so that you may inquire and learn directly what has animated certain responses" to the Lambeth resolutions. His letter was signed by his Council of Advice, bishops representing the nine provinces of the church.

The church leaders said that they "greatly appreciate" the "courteous tone" of the response from Griswold. "We seek to respond in the same spirit for, where we speak of problems in ECUSA, we do so with an awareness of our own particular difficulties and shortcomings."

After meeting with the representatives of the conservative alliance, the primates and bishops listed a number of major concerns:

- Liturgical reform that includes use of liturgies to bless same-sex unions and an approach that "appears to abandon the Book of Common Prayer as the standard of doctrine for the church";
- "Legislation favoring or determined by the gay-lesbian agenda," including repudiation of the Lambeth resolution stating that homosexual practice is contrary to Scripture, and condemning ordination of homosexuals without requiring celibacy;
- Discrimination against postulants who "did not approve same-sex unions,"

also directly contrary to Lambeth resolutions;

- “Mandatory sanctions against bishops who cannot in conscience ordain women,” and “measures taken against parishes that cannot in conscience accept the ministry of a bishop who either ordains women or supports same-sex unions”;
- Public refutations in at least 18 dioceses of the Lambeth resolution condemning homosexual practice and an “increase in number of dioceses where active homosexuality is accepted.”

“Our first observation is that, over the past 30 years, ECUSA has undergone a process of change which, in important aspects, has carried it outside the historic Anglican tradition,” the church leaders alleged. Its “innovations in teaching, practice and discipline” were introduced without consideration for implications in the rest of the Anglican Communion. By “unilaterally committing the church to a course of action with no sure basis in Scripture, Anglican tradition or even medical science,” the Episcopal Church has made “a profound mistake” by not heeding “the Christian wisdom of earlier generations and more traditional contemporary cultures.”

The letter was signed by Maurice Sinclair, primate of the Southern Cone; Moses Tay, primate of South East Asia; Emmanuel Kolini, primate of Rwanda; Harry Goodhew, archbishop of Sydney; Jonathan Onyemelukwe, archbishop of Nigeria representing the primate; and Evans Kisekka, a bishop representing the primate of Uganda.

— James Solheim

99-062D

Associated Church Press honors Episcopal/Anglican publications

(ENS) Episcopal and Anglican publications were honored at the annual convention of the Associated Church Press (ACP) April 18-21 in Portland, Oregon, receiving many of the top awards in 39 categories of competition that drew 900 entries.

In the Best-in-Class category, the top Awards of Excellence went to the *Anglican Journal*, newspaper of the Anglican Church of Canada, and Episcopal News Service. Second place Awards of Merit went to *Episcopal Life*, national newspaper of the Episcopal Church, and *Anglican Advance*, published by the Episcopal Diocese of Chicago.

A number of awards went to coverage of last summer’s Lambeth Conference of Anglican bishops. Episcopal News Service and the *Anglican Journal* received Awards of Excellence and *Episcopal Life* and ENS received Awards of Merit for meeting coverage.

Episcopal Life, which received an unprecedented total of 15 awards, received the Award of Excellence for a feature article, with the *Episcopal New Yorker* receiving the Award of Merit. *Episcopal Life* also received the top award in the category of In-depth coverage for an article on the Sudan which also received an honorable mention in the category of First Person Account. *Episcopal Life* received the Award of Excellence for its Forum in both the Department and the Reader Response categories and an Award of Merit for Best Seasonal Piece. The *Witness* magazine received an Award of Excellence and the *Episcopal New Yorker* received the Award of Merit for Department.

For Editorial or Opinion Piece, *Anglican Journal* took the Award of Excellence and *Episcopal Life* an honorable mention. The *Witness* magazine received the Award of Merit in the category of Theme issue. *Rhode Island Episcopal News* received an Award of Merit for a First Person Account and an honorable mention for Photography.

Cathedral Age, published by Washington National Cathedral, received honorable mentions for News Story and Interview. And ENS received an honorable mention for a news story on Hurricane Mitch.

In the categories for graphics and photography, *Episcopal Life* received the top award for Newspaper Front Page and Photography, with Episcopal News Service and the *Episcopal New Yorker* both receiving Awards of Merit for Photography. *Anglican Journal* won the Award of Merit for Newspaper Graphics and *Episcopal Life* received an honorable mention. *Episcopal Life* also won an Award of Merit for Humor Graphic and honorable mentions for its Home Page Design. *Anglican Journal* tied for honorable mention in the category for Web Site. --James Solheim

99-063D

Episcopal Youth Event gets ready to rock

(ENS) Get ready, Terre Haute, the Young Church is headed your way. The small Indiana city, famous now as the place where basketball legend Larry Byrd went to college, is only months away from being Ground Zero for the Episcopal Youth Event (EYE), the exuberant triennial gathering of teenagers from all of the church's 100 dioceses.

"It's second only to the General Convention in attendance," says Thom Chu, program officer for the Episcopal Church's young adult and higher education ministries. A total of 1,600 teens and adults are expected at this year's event, from July 27 through August 1. "That's a lot of pillows, a lot of keys to be handed out and lost, a lot of kids to check in each night."

Each diocese sends a dozen youth and three adults. Dioceses that make a good effort to recruit and send a diverse delegation are rewarded by being allowed to send more than 12 youths to the next EYE. "The adults who accompany the kids can be clergy or lay," Chu said, noting that the bishop of Eastern Michigan, Ed Leidel, plans to the drive the van carrying his contingent.

EYE is expected to fill a lot of dormitory space on the campus of Indiana State University, Chu said. The campus, which hosted the 1996 EYE, offers a good self-contained environment for the meeting, which will be stuffed with activities.

The event's design team met recently at the Episcopal Church Center in New York City. Chu noted that he came away from its deliberations impressed by the youth's thoughtfulness.

Part of the design team's preparation for the event was antiracism training to help team members become more aware of the diversity among the youth who will be coming to Terre Haute and to help them be sensitive to the differences among these youth when they planned the program.

The team "took it all to heart," Chu said, and they began looking for ways to share their new insight with the kids at EYE. They wanted something that could complement the church's newly updated antiracism materials for adults.

The result was the production this month of a 28-minute antiracism video, to be shown at EYE. The video is to be accompanied by workshops that will give kids ideas on how to use it when they return to their home parishes.

Another exciting part of the program, Chu noted, will be the music. At past events, the music was excellent, he said adding that this year will be no exception. The difference this year, he said, is that much of the music will be recorded as it is performed, to be packaged in a CD that will be sent to EYE participants after they return home. The CD will

available to the church at large through Forward Movement publications, a new partner with the church's youth ministries.--**Kathryn McCormick**

99-064D

Stewardship conference challenged to move beyond scarcity to abundance

(ENS) "Inventing the Wheel," a conference for stewardship leaders sponsored by the Office of Stewardship at the Episcopal Church Center, brought stewardship leaders and potential leaders from 41 dioceses to Atlanta April 30-May 2.

"I expected to go home with a notebook full of suggestions for capital campaigns and how to's for annual giving. Instead, I have a new definition of stewardship and excitement for living it out with others that will make giving an integral part of every day life," one participant stated.

The energy was abundant and gaining in Atlanta as Bible scholar and author Walter Brueggemann provided the scriptural foundation for the definition of stewardship in plenary sessions which considered both Old and New Testament stories. He challenged participants to ask if the Scriptural story could truly be our story today. According to Brueggemann, the principle work of stewardship is to lay out the Biblical narratives in such a way that people can "get" the message that there is an alternative to the culture in which we live today—a culture that produces high school massacres and other tragedies. He sees that alternative as the narrative of abundance.

The reason that people in contemporary society do not "get it," Brueggemann stated, is characteristically deeply embedded in a philosophy of consumerism a "love affair with commodity that is a spiritually demonic force." "Stewardship is not about raising money for church, but about asking if there is any alternative to the culture of death in which we live."

Brueggemann took the conferees on a dramatic trip through the Old Testament to demonstrate the narrative of abundance "which is ours through scripture, liturgy and history."

In his second plenary presentation, Brueggemann followed Jesus' concern with public life as revealed in the New Testament. The Kingdom of God, he said, is a political metaphor for recognizing life of the culture and turning it into neighborliness. "Deeply operative among us today is the mandate to transform," he stated, challenging the participants to realize that "stewardship is not a little scheme for raising the church budget," but a call to "re-vision the world as an arena for God's newness."

Providing provocative support to Brueggemann's teaching were the statistical presentations of John and Sylvia Ronsvalle, authors of the Alban Institute book *At Ease: Money Values in Small Groups and Behind the Stained Glass Windows: Money Dynamics in the Church*. Publishers of annual studies on the state of church giving, the Ronsvalles analyze giving patterns in both mainline and evangelical Protestant denominations.

Adding their emphasis to Brueggemann's, the Ronsvalles urged the leaders to stress that stewardship is not about paying bills and keeping the institution maintained, but about a response to God's grace in our lives. --**Kay Collier-Slone**

99-065D

Episcopal women are asked to share their prayers

(ENS) Are there some Episcopal women who know a good prayer for a child's first day at school? A litany for the healing of physical abuse? A meditation for a displaced homemaker? There is room for all of these prayers in a new project launched in April by the church's Council for Women's Ministries.

These kinds of prayers, and many more, will be collected in a book of inclusive prayers for women that will make its first appearance at next year's General Convention in Denver.

"It's such an exciting project," said Ann Smith, director of Women in Mission and Ministry. "Women's prayers are like women's stories; they are sometimes reluctant to share them, but when they do they resonate with other women's experiences."

Smith and Elizabeth Geitz, an Episcopal priest and author of *Entertaining Angels, Soul Satisfaction* and *Gender and the Nicene Creed*, already have sent out the first requests for submissions to the project and have counted a few early replies.

The idea for the project came from an ecumenical women's book of prayers distributed at the World Council of Churches' Decade Festival last December in Harare, Zimbabwe. Called *Sing Out New Visions: Prayers, Poems and Reflections by Women*, the book was produced for the Justice for Women Working Group of the National Council of Churches by the Commission for Women of the Evangelical Lutheran Church in America, aided by grants from the Lutheran Brotherhood Foundation and the United Methodist Church.

Speaking to God in prayer

A book by Episcopal women became a focus of discussion at a meeting last winter of presidents and chairs of Episcopal women's organizations, Smith and Geitz explained.

"Our intent is twofold," Geitz said in a letter to be distributed to women throughout the church. "First, to lift up the ways women speak to God in prayer, and in so doing, to reveal ourselves to one another and to the church at large.

"Second, to help those women in our society who are victims of violence by donating all profits to the Episcopal Women's Foundation." The money received will be given to programs and projects that address the issue of violence against women and girls, she said. Geitz said she, Smith and Marge Burke, chair of the Committee on the Status of Women, are seeking a variety of prayers written in inclusive language—collects, psalms, litanies, mantras, guided imageries, poems, meditations, rituals, graces, blessings, personal and corporate prayers, as well as prayers for specific people, occasions and issues. The overall theme will be prayers for a woman's life cycle.

In addition, they suggest, there could be prayers for unsafe neighborhoods, for pregnant teenagers, for widows, for women who pave the way, for lesbians, for women in the workplace, for caregivers, for the acceptance of change, for affirmation, or for nearly any subject a woman may feel is important.

Looking for ideas

Smith said that diocesan contacts, leaders of groups and persons in church networks would be asked to help coordinate submissions, which will be sent to Marge Burke, 120 Simonds Road, Lexington, MA 02173. All submissions must be double-space and typed.

The deadline for submissions to collectors across the church is June 15. The designated collectors of the material will do an initial screening. Their final deadline is August 15—a firm date, Smith said, because the book's production demands will prevent any later cutoff time. An editorial board will review the prayers for inclusion in the book.

--Kathryn McCormick



news briefs

99-066

Episcopal priest resigns orders to join Roman Catholics

(Christian Challenge) Linda Poindexter, an Episcopal priest from the Diocese of Washington, resigned her orders on April 3, and joined the Roman Catholic parish of St. Raphael's, in Rockville, Maryland.

Poindexter, who left her position as priest-in-charge at Christ Church, also in Rockville, in August 1998, said that her move is "more...positive" than "negative." According to a report, her conversion is not so much a rejection of the Episcopal Church as an affirmation of the pull she has felt for some time to the Roman Catholic Church, which she believes upholds and reflects the "fullness of the faith established by Christ." However, she did point to problems in the Episcopal Church centering on the issue of authority, which she says left her "open to consider another communion" that would better guard the faith.

Poindexter also commented on how the Episcopal Church is being divided "by bishops going their own way," citing Newark Bishop John Spong as "trashing the Christian faith" with his 1998 book, *Why Christianity Must Change or Die*.

The report also said Poindexter was distressed by the strong support given by ECUSA's "power structure" for the ordination and blessing of those in same-sex relationships.

"I believe that the church should not encourage people in a morally and physically dangerous sexual expression," she stated. "At the same time, those who doubt the blessability of homosexual practice are being told they are uncharitable and unChrist-like."

But "nearest to her heart" is her belief that any genuinely Christian church must "oppose abortion strongly." She expressed disappointment that the only pro-life resolution that passed the last General Convention was one expressing "grave concern" about the deeply disturbing practice of partial birth abortion.

"I really think that one needs more authority than that of conventions, where delegates vote on what God is thinking," she commented. "I like the idea that that is more protected in the Roman Catholic Church, [that] there is a clear authority that lets people know where they stand and where the Church stands."

Czechs install Eastern Europe's first woman bishop

(ENI) Jana Silerova was installed as Bishop of Olomouc, in the Czech Republic, by the Czechoslovak Hussite Church, on April 17.

Silerova is Eastern Europe's first woman bishop. According to a report, she described her appointment as a victory for ecumenical awareness in post-communist countries.

"This step had to be taken, since women already make up almost half our church's clergy," she said. "However, it has also needed its own time, as well as more forthcoming ecumenical attitudes and a greater spirit of unity."

According to the report, Silerova was elected by 90 votes to 60 for a seven-year term as bishop in the Hussite Church, which has ordained women as pastors since the late 1940s.

But the report stated that she has distanced herself from feminism and declared that she will be guided by the "femaleness" of Christ's mother.

"Right now, I am not asking for power, but for help. My model is a Marian femaleness, and I am not interested in feminism, whether theological or secular," said Silerova. "St. Paul says that in Christ there is neither woman nor man, Jew nor Greek [Galatians 3:27-28]. When I stand before God, I will be as I am, a woman with my faith."

Church of England will sell shares in armaments firm

(ENI) Plans by the Church of England to disinvest in a weapons manufacturing company on ethical grounds have drawn criticism from the Ecumenical Council for Corporate Responsibility (ECCR).

According to a report, the Church Commissioners, responsible for the majority of the Church of England's investment portfolio, are to sell a \$40 million holding in British Aerospace (BAe) that they will acquire as part of a takeover.

The investment has become an issue because the church owns more than five million shares in the British industrial conglomerate GEC, which is selling its defense division, Marconi Electronic Systems, to BAe. As part of this deal, GEC shareholders, such as the Church of England, will receive shares in BAe.

"Owning shares presents opportunities for our mission work," said Crispin White, ECCR's coordinator. "Once you sell, you lose your voice. We would hope the church retains an interest in BAe so they can work for change in the company in regard to environmental questions, employment conditions and so on. We do not encourage disinvestment."

In a statement written by Anthony Hardy, investments manager for the Church Commissioners, he said the church "would not hold shares in British Aerospace as under our ethical investment policy it does not hold shares in companies whose main business is in armaments."

The Church Commissioners' ethical policy prevents them from buying shares in companies with weapons as a "major" part of their business. GEC is viewed as a "broadly based" manufacturing company but BAe is Britain's largest armaments company. Its Tornado bombers and Harrier jump jets are currently in use by NATO over Yugoslavia.

The sale of the BAe holding will be the first time the Church Commissioners have disinvested from a weapons manufacturer. They previously disinvested from the UK-based satellite broadcaster, BskyB because of its involvement at the time with the Playboy television channel.

WCC General Secretary visits North Korea

(WCC) For the first time in its history, North Korea received a visit from a general secretary of the World Council of Churches (WCC).

According to a report, WCC General Secretary Dr. Konrad Raiser and an ecumenical delegation met with the Rev. Kang Yong Sup, chairman of the Korean Christian Federation and various representatives as well as Kim Yong Nam, president of the presidium of the

Supreme People's Assembly of the Democratic People's Republic of Korea, from April 17 to 20.

The report also stated that at a ceremony at the federation's office, Raiser gave Sup a list detailing the contents of an aid shipment coordinated by Action by Churches Together (ACT) comprising food items, medicines and medical equipment.

Since 1995, the WCC through ACT has channeled \$10 million in aid and relief assistance to the people of North Korea.

Nam expressed his gratitude for the WCC's humanitarian aid and efforts towards a peaceful reunification of Korea.

Methodist Church defrocks Zimbabwe's first president

(ENI) Zimbabwe's first president, clergyman Canaan Banana, has been defrocked by the Methodist Church of Zimbabwe following his conviction on a series of charges of sexual assaults on men who were employed by him when he was head of state.

According to a report, Bishop Farai Chirisa, head of the Methodist Church in Zimbabwe, said that church elders agreed to strip Banana of his clerical rank because the Zimbabwean courts had found him guilty of sexual assault.

"He is no longer a minister because of what happened," said Chirisa. "The church took that decision. He can never become a minister of the church. As far as we are concerned it is a dead issue...."

The report also stated that Banana has not contested the church's decision. He was informed in writing before the news became public.

Banana was ordained in the Methodist Church in the United Kingdom in 1962 after obtaining his first diploma in theology at Epworth Theological College near Harare.

A theologian who was active in the ecumenical movement and a leading campaigner for human rights, Banana was imprisoned in the 1970s for his political activities. When Zimbabwe won its independence in 1980, he was given the largely ceremonial position of president from which he retired in 1987.

In January Banana was ordered to pay \$13,000 in compensation to his victims and sentenced to 10 years in jail on 11 counts of homosexual rape and indecent assault, but nine counts were suspended because of his age and poor health.

Banana has appealed to the Supreme Court of Zimbabwe. A date has not been set for the hearing.

Second 'Beyond Inclusion' conference presses gay agenda

(ENS) "Beyond Inclusion," an organization formed in 1997 at All Saints Church in Pasadena, California, sponsored its second conference, held in New York City April 15-18, bringing together about 250 people who are committed to the full acceptance of gays and lesbians in the life of the Episcopal Church. In the wake of the condemnation of homosexual activity at last summer's Lambeth Conference of Anglican bishops—and facing a General Convention in 2000 where sexuality issues will once again be high on the agenda—participants in the conference laid out a broad strategy. Most seemed to agree that the blessing of same-sex relationships was the crucial issue on their agenda but the strong advocacy was tempered by a realism that the House of Deputies may pass legislation calling for a blessing rite but that the House of Bishops would block any action. "I think we have to be stronger than ever, more courageous than ever, and more direct in putting something

before General Convention," said the Rev. Pat Ackerman of New York, a member of Integrity, the church's ministry with gays and lesbians. The Rev. Michael Hopkins, president of Integrity, pointed out that the church has been on the record since 1976 with a position that says "homosexual persons are children of God and therefore have a full and equal claim with all other persons upon the love, acceptance and pastoral concern and care of the church." He decried the "hypocrisy" that emerged from Lambeth. "I smell the closet. I smell the church reneging on its 1976 statement," he said.

People

After 15 years of service to the Diocese of Lexington, the **Rt. Rev. Don Adger Wimberly** will resign as Bishop to become Diocesan Missioner of the Diocese of Texas beginning September 1.

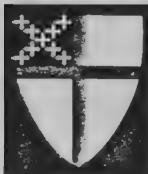
Wimberly will be missioner in ministry in a diocese with 156 churches in a 49,000 square mile area.

Wimberly, who was one of five nominees for the office of Presiding Bishop of the Episcopal Church in 1997, will minister as an Episcopal bishop with particular responsibilities in the area of the Diocese of Texas known as East Texas.

He will continue as chancellor of the University of the South in Sewanee, Tennessee.

Under Wimberly's leadership at the Diocese of Lexington, women were ordained to the priesthood for the first time in its history Christ Church was restored to its historical status as cathedral of the diocese; and a \$1.3 million capital campaign for the expansion of the ministry of the diocese, including the expansion of the diocesan camp and Conference Center and the Cathedral Domain in Lee County.

Abigail Nelson joined the staff of the Presiding Bishop's Fund for World Relief as the program associate for the Honduras program on April 11. Nelson, a lifelong Episcopalian, studied economic development at Harvard University and the London School of Economics. She spent the past two years on Wall Street as a financial analyst covering telecommunications companies in Latin America and has worked with the government of Ecuador on coastal resource management issues.



news features

99-067

Presiding Bishop's Fund to build homes in Honduras

by Nan Cobbey

(*Episcopal Life*) The Presiding Bishop's Fund for World Relief is about to start building.

Ninety-five Honduran families left homeless by Hurricane Mitch last fall will soon own two-bedroom, cinderblock houses they've helped build in a community all their own. The "Faith, Hope and Joy Project" outside San Pedro Sula is the beginning of a new endeavor in which Episcopalians will undertake the construction of 500 homes.

Phoebe Griswold, wife of Presiding Bishop Frank T. Griswold, traveled to Honduras in April to look at the land and review the plans. She came home enthusiastic.

The land, said Griswold, who had originally traveled to Honduras not long after the hurricane struck, is "lovely... flat and ready for development... surrounded by beautiful hills." Her delight in the project focuses also on a twist added by the local diocese: Each house will be deeded to the woman of the family "for the benefit of her children."

"That is a very unique shape put into this by the Diocese of Honduras," says Griswold. "The thinking was that women have little access to rights. This would give them some security."

Reconstruction is slow

Security is in short supply in Honduras today. Five months after Hurricane Mitch devastated the country with two weeks of unceasing rain, cleanup and reconstruction are making slow headway, according to the man hired to direct the Fund's new building project.

"For the most part," writes the Rev. P. Leonel Blanco Monterroso, "the victims of the hurricane have not been able to reestablish themselves." In documenting the Faith, Hope and Joy Project, Blanco provides this catalog of the destruction in Honduras:

- More than 9,000 dead
- More than 8,000 disappeared
- 146 bridges destroyed
- 40 percent of basic infrastructure destroyed
- 80 percent of agricultural sector destroyed
- 35 percent of homes destroyed.

Blanco has seen disasters before. Twenty-four years ago, after a devastating earthquake in Guatemala, he gained his expertise building 1,800 homes. He's realistic about the situation in Honduras.

"Both the economy and the agricultural sector were devastated as torrential rains eroded the rich soil. Already struggling, many families were thrust deeper into poverty," he wrote. "A monthly package of provisions for each family is still handed out. Employment is scarce. Direct action must be taken."

Direct action

Project Faith, Hope and Joy is the church's direct action. It's been made possible by an overwhelming response to the pleas for help that came from Honduras and the rest of Central America last fall.

"The PB's Fund has raised over \$2 million, more than for any event in its history," says Griswold with a bit of awe. She wants to be involved in using that money wisely and for the long term, and she wants to encourage others to join her.

"The impetus here is to show Episcopalians what Episcopalians can do. This is the way they can actually make a difference, a way to say, 'We are more than issues. Together we can actually do what our baptismal covenant calls us to do.'"

Griswold and Abigail Nelson, who has just been hired to coordinate the project for the fund, are hoping to encourage individuals and parishes to volunteer to help with the construction.

"It's a great way for people to feel like they are hands-on responding," says Nelson. "We do need able-bodied people. We expect this to last for the next three years. We would like this summer to be a push." She hopes the first volunteers will start in June.

\$25 a month

"This project will focus on the family who does not have the resources or capacity to improve their circumstances through their own means," according to Blanco.

The pilot project, at an estimated cost of \$600,000, is to provide the 95 homes with 500 square feet of living space on lots of about 600 square feet. They will cost \$3,000, and the families will be able to pay for them at the rate of \$25 per month for 10 years, without interest. The repaid money will be used to build additional houses and provide capital for improvements to the community and economic development activities. The families will help to build their own houses. In addition, the plan calls for building a community center, a medical clinic and a church.

The Faith, Hope and Joy Project differs from other building projects in one more significant way: The church will be providing pastoral counseling throughout the building project. Organizers recognized that the families are rebuilding more than houses. Lives and community ties were shattered by the last November's storm. The clergy will be joined by social workers in offering support to the families.

Other Episcopal groups, including the Diocese of Washington and the South American Missionary Society, are also building communities in Honduras. The projects, done in partnership with the Diocese of Honduras, are expected to produce a total of 500 houses.

In addition to Griswold, Nelson and Blanco, the planning group for the Presiding Bishop's Fund project includes Ann Vest, former interim director of the fund; Leo Frade, bishop of Honduras, and Ricardo Potter, associate director of the Episcopal Church's Office of Anglican and Global Relations.

"A new time"

To Phoebe Griswold, the situation in Honduras demanded a new way of responding for the long term. The \$2 million donated was "too much money to give out in dribs and

drabs." It was enough that it could allow the Presiding Bishop's Fund "to look at the rehabilitation and development piece of its mandate," she said.

"This is a pilot program to look for the principles that make for good development," she said. "I think it is a new time."

Nelson shares that view. "From my perspective," says the young woman who has worked as economic consultant to government agencies in South America, "good development is something that is sustainable... [that] is really lifting people above their current standard of living."

The church has a unique role to play in that, she feels. "It's the American dream that you can work hard, get a good education and your children will be better off than you were. This is something that has not been the case in most of the world... Economic development provides [those] who want to work hard the framework in which they can do that."

"There are ways in which we can address, so simply, tiny issues of standard of living which will mean the world in someone's life," said Nelson. "That's what we see the fund moving toward."

"How proud I am of our church," says Griswold. "We really are there doing true and solid things."

Editor's note: To learn more about Project Faith, Hope and Joy or to volunteer to help build the new houses, call Abigail Nelson at 800-334-7626, ext. 6139, or e-mail her at anelson@dfms.org. Contributions to support the project may be sent to the Presiding Bishop's Fund for World Relief, P.O. Box 12043, Newark, NJ 07101. Checks should be designated for Honduras Houses.

--Nan Cobbe is features editor of *Episcopal Life*, the national newspaper of the Episcopal Church.

Sidebar:

Diocese to diocese: a Honduran community finds a new home

by Kathryn McCormick

(ENS) Raising money and materials for Honduras has been a special effort in recent months in the Diocese of Washington. Now it is ready to raise houses—nearly 80 of them—for a community left homeless by the fury of Hurricane Mitch.

The community, from Puerto Cortes, where their new homes will be built, is so eager for the houses that families have raised temporary lean-to shelters on the undeveloped property, said Collie Agle, co-chair of Washington's Honduras Companion Diocese Committee. Even the ramshackle lean-tos are better than the cavernous high school gym they shared for months after the autumn storm, he said.

They are not all Episcopalians, he added, but they have named their temporary community Colonia Episcopal.

"These people were absolutely wiped out by the hurricane," Agle said. "They had been squatting on some land, so they didn't own anything, but they're a real community with a real, working council governing it." More than 380 people were living in the gym, about 300 of them children, he said.

The Diocese of Washington has paid \$70,000 for the land, said Rachel Hill, who is on the staff of the diocesan Peace Commission but who has worked with many diocesan

Honduran projects. Honduras and Washington have been companion dioceses for 10 years, she said, and during that time a partner parish program also has flourished.

Since last fall, the diocese has raised about \$700,000 in funds and supplies for victims of Hurricane Mitch. A total of \$56,000 of that was raised in a "Spirit of Christmas" campaign in which donors made gifts in memory of persons close to them. With Easter came a drive based on a resurrection-theme, emphasizing the need in Honduras for seeds and agricultural implements. The diocese has donated trucks to help distribute food and other aid, and it has sent medical missions.

In a "Family to Familia" program late last year, more than 1,000 boxes packed with medicines and household items were sent to Honduras by families who added notes and photographs of themselves to personalize the gifts.

A youth group is planning a work trip to Honduras next year. Half of the trip will be used to continue hurricane cleanup; the other half will find the students leading a vacation Bible school and helping with maintenance chores in local parishes.

Agle said the housing project, where some building has already started, will grow in the future. The project will include construction of a church, a community center and a school combined with a health facility. Deeds to the houses will be in the name of the woman of each household, with her children named as heirs to the property. The diocese plans to buy a tract of land equal to one it's building on now.

The diocese' involvement with Honduras' recovery has been "vibrant, really wonderful," Hill said.

"It's all about resurrection," Agle added.

--Kathryn McCormick is associate director of the Office of News and Information of the Episcopal Church.

99-068

Zaccheus Report's release will begin a year of study and reflection

by Lindsay Hardin Freeman

(ENS) Two thousand years ago Zacchaeus climbed to the top of a sycamore tree to get a better look at Jesus. Episcopalian will soon get a better look at their church with the publication of one of the biggest grassroots studies in mainline Protestant denominational history. Results of the year-long project have been complied and details of its distribution released.

The findings of the project, commissioned as a gift to the whole church by the Episcopal Church Foundation to mark its 50th anniversary this year, will be published and distributed to every Episcopal parish in mid-June. That publication will begin a national three-phase congregational process to examine Episcopal identity and vocation at the millennium, through the joint forces of the Foundation, Trinity Institute and the Office of The Presiding Bishop.

Phase one will see every congregation in the country receive a copy of the study's findings, conclusions and implications, along with discussion questions. Each parish will be invited to form a team to examine the report over the summer.

Phase two commences with the 30th annual Trinity Institute National Conference, "Roots and Wings: Episcopal Identity and Vocation at the New Millennium," broadcast from Trinity Church Wall Street in New York City September 27-29.

Phase three follows that broadcast, from December 1999 to May of 2000, with four additional national teleconferences sponsored by the Episcopal Cathedral Teleconferencing Network (ECTN) examining the Church at the millennium.

"Never before," said Presiding Bishop Frank Griswold in a recent letter to all parishes, "has our church had the technological wherewithal to engage in interactive dialogue of this magnitude about our present strengths and future potential. There is much we have to learn from one another. I heartily invite you to join in this new model of transformation through conversation...."

Issues and opportunities

Zacchaeus Project research began in September 1998 under the direction of Cornerstone, a ministry of the Episcopal Church Foundation. Some 200 interviews, individual and group, were conducted primarily in nine selected dioceses: Massachusetts, North Carolina, Central Florida, Minnesota, West Missouri, Kansas, Texas, Nevada and Los Angeles.

Research was led by the Rev. Dr. William L. Sachs, rector of St. Matthew's Episcopal Church in Wilton, Connecticut, and author of *The Transformation of Anglicanism*, and Dr. Thomas P. Holland, professor and director of the Center for Social Service Research and Development at the University of Georgia. Sachs and Holland worked under the direction of William S. Craddock, Jr., Cornerstone's director.

Sachs estimates that approximately 2,000 individuals were interviewed, 85 percent of them lay. The report examines emerging trends and patterns of leadership as well as the crucial issues, opportunities and challenges facing Episcopal ministries.

Among other issues, the report also explores these questions: What draws people to the Episcopal Church and sustains their involvement in its various ministries? What does it mean to be an Episcopalian? What distinctive religious perspective does the Episcopal Church cultivate? As we confront profound cultural change, how can we embrace new spiritual forms while preserving the best of our Episcopal traditions? To what extent are our ministries fostering effective leadership for the future?

When the Zacchaeus report—including findings, conclusions and implications—is distributed in June, Foundation Director William G. Andersen, Jr. hopes that Episcopilians will learn much about who they are and what their faith means. "The report will begin to fill in the picture about who and what the Episcopal Church is and how it gives meaning and direction to the lives and ministries of its members."

Trinity Institute

Phase two will be highlighted by "Roots and Wings," Trinity Institute's 30th National Conference in September. The Institute will gather parish teams for the teleconference, to be broadcast live via satellite to designated downlinks in every diocese.

"We envision this self-study project as a two-part process," says the Rev. Dr. Frederic B. Burnham, director of Trinity Institute. "The first part is the 'roots' question, which will be answered by the Zacchaeus report: Who are we, as Episcopilians, at this millennial moment? The second part is the 'wings' question, which will be the true focus of the national conference: What is our vocation, as Episcopilians, at this millennial moment? What is our corporate identity, our distinct tradition? What and who is God calling us to become? How can we be faithful to our tradition and yet open to new spiritual practices?"

Speakers at the conference are authorities on religion and popular culture. All lay Episcopalians, they are: Donald Miller, professor of religion at the University of Southern California, and author of *Reinventing American Protestantism*; Phyllis Tickle, author of *Discovering the Sacred* and *God Talk in America*; Robert Wuthnow, professor of sociology at Princeton University and author of *After Heaven: Spirituality in America Since the '50s*; Stephen Carter, professor of law at Yale University and author of *The Culture of Disbelief*; and George Gallup, head of the Gallup Organization, Inc.

Following the broadcast, each parish team will be asked to lead its congregation in an extended self-study process, enabling every parish in the Episcopal Church to engage in this analysis of vocation and identity.

Kenneth Arnold, deacon at St. Clement's Church in New York City, and Zacchaeus diocesan coordinator for the Diocese of New York, looks forward to the interactive process. "What is unique about this project is that the results of the survey are being sent to parishes around the country so that the people in the pews can examine, comment on, question, and even attack the findings. Episcopalians will have a chance to do this in their own communities, in the diocese and in the church at large through satellite downlinks as part of Trinity Institute in the fall....This is a great opportunity for the laity to have a profound effect on the future of the church. This will be one of the most all-inclusive town meetings in our Church's history. Everyone should want to be there."

More teleconferences

Phase three follows with four teleconferences examining the church at the millennium:

"Exploring the Shifting Spiritual Landscape of America"

December 4, 1999

A 90-minute teleconference that will bring together experts in sociology, theology and spiritual practice to take an in-depth look at our nation's spiritual landscape and its impact on congregational life today.

"God at 2000"

February 11-12, 2000

A two-day teleconference produced in partnership with Trinity Institute and Oregon State University and featuring prominent religious thinkers of diverse faiths discussing their experience of God.

"I Have A Vision"

March 15, 2000

Episcopal bishops from around the country will share their experiences in this mid-week Lenten broadcast and articulate their visions of the mission and future of the Episcopal Church.

"Where Do We Go From Here?"

May 13, 2000

A town hall gathering and Eucharist celebration, this broadcast will explore the issues and visions emerging from the nearly year-long study of the report and offer ideas on what lies ahead for the Episcopal Church.

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Photographs included in this issue of ENS:

1. Colorado Episcopalians join mourning for high school massacre victims (99-055)
2. Colorado Episcopalians join mourning for high school massacre victims (99-055)
3. Episcopalians join relief efforts for refugees from war in Kosovo (99-056)
4. Refugee camps in Albania jammed with refugees from war in Kosovo (99-056)
5. Episcopalians join relief efforts for refugees from war in Kosovo (99-056)
6. Charleston appointed president-dean of Episcopal Divinity School (99-059)
7. Associated Church Press annual meeting honors Episcopal/Anglican publications (99-062)
8. Plans moving ahead for this summer's Episcopal Youth Event (99-063)
9. Stewardship conference explores responses to God's grace in our lives (99-064)
10. Presiding Bishop's Fund announces plans to build houses in Honduras (99-067)

(All photos are also available in color)

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